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THE  
CONNECTICUT  
EVANGELICAL MAGAZINE ;  
AND  
*RELIGIOUS INTELLIGENCER.*

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VOL. I.]

FEBRUARY, 1808.

[No. 2.]

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*Memoirs of Doctor Doddridge.*

(Concluded from p. 10.)

**M**R. DODDRIDGE's first distinct publication was printed, without his name, in 1730. It is entitled 'Free Thoughts on the most probable Means of reviving the Dissenting Interest, occasioned by the late Enquiry into the Causes of its Decay.' Mr. Doddridge's pamphlet, in which he materially differed from the author of the Enquiry, is a model of the candour and politeness with which remarks may be made on the writings and opinions of another. In 1732, he published 'Sermons on the Education of Children;' which contain, in a little compass, a variety of affecting motives, to animate parents in the discharge of their momentous duty. In 1735, he published his 'Sermons to young People\*.'

\* Our limits will not permit us to notice his many single sermons. But

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In 1736, the university of Aberdeen conferred on Mr. Doddridge the degree of Doctor in Divinity; upon which occasion his pupils thought it a proper piece of respect to congratulate him in a body. He was gratified by their compliment, but told them, that 'their learning, piety, and zeal, would be more to his honour, and give him a thousand times more pleasure, than his degree, or any other token of public esteem.' In the same year, he published 'Ten Sermons on the Power and Grace of Christ, and the Evidences of

Dr. Kippis has given an account of them in their chronological order; a circumstance, to which Mr. Orton, in his very copious Memoirs, had not attended. We must notice, however, that he published a sermon, on a very melancholy and affecting occasion—the loss of his eldest daughter, a hopeful child, nearly five years old. It is entitled, 'Submission to Divine Providence on the Death of Children, recommended.' Few superior instances of pathetic eloquence are to be met with in the English language.

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his glorious Gospel.' The three last, on the 'Evidences of the Gospel,' were afterward separately printed, at the particular request of one of the first dignitaries of the church of England. They contain a very judicious summary of several of the principal arguments in support of the Christian revelation, and especially of those which prove the genuineness and credibility of the evangelical history. The author had the satisfaction of knowing that these discourses were the means of converting to the belief of our holy religion two gentlemen of distinguished abilities, who had been sceptical upon this head. One of them who had endeavoured to prejudice others against the evidences and contents of the gospel, became a zealous preacher of Christianity, as well as a shining ornament to it in his life and manners.

In 1739, our author published the first volume of 'The Family Expositor; or, a Paraphrase and Version of the New Testament: with critical Notes, and a practical Improvement of each Section.' This volume contained the former part of the History of our Lord Jesus Christ, as recorded in the four Evangelists, disposed in the order of an harmony. The second volume was published in 1740, concluding the evangelical history. Soon after, he published, 'The Scripture Doctrine of Salvation by Grace through Faith, illustrated and improved in two Sermons.' This was followed by 'Practical Discourses on Regeneration,' which had been delivered on Sunday evenings, and attended with remarkable dili-

gence, by many persons of different persuasions, to some of whom they were eminently useful.—The character given of them by a foreign divine, on their being translated into Dutch, was, that they united orthodoxy with moderation, zeal with meekness, and deep, hidden wisdom with uncommon clearness; that simplicity shone in them without coldness, elegance without painting, and sublimity without bombast.

In 1743, Dr. Doddridge published an answer to the pamphlet, entitled 'Christianity not founded on Argument,' which, under the appearance of zeal for orthodoxy, contained, in reality, an attack upon our holy religion. This answer was comprised in three letters, written with the utmost politeness and candour, and for which he was thanked by some men of distinguished rank and abilities. The last letter, in particular, is thought to contain the best illustration, and most rational and full defence of the influences of the Spirit upon the human heart, which had hitherto been published.

In the same year, the Doctor published, 'The Principles of the Christian Religion, expressed in plain and easy Verse, for the Use of Children and Youth.' In this performance, ease, plainness, and elegance are happily united; but it might have been more extensively useful, if no doctrine of a disputable nature had been introduced.

Dr. Doddridge was active in the scheme for erecting a county infirmary at Northampton. He published, in 1743, a Sermon in favour of that benevolent de-



sign ; and the success of it was greatly owing to his exertions.

In the same year, Dr. Doddridge became a member of a Philosophical Society at Northampton. In the course of their meetings in 1744, he exhibited a paper on the doctrine of pendulums, and another on the laws of the communication of motion, as well in elastic as in non-elastic bodies. The most material propositions relating to both were set in a very plain light in these papers. He likewise wrote and communicated to the Royal Society three papers, which evince the extraordinary activity of his mind.

In 1745, he published 'The Rise and Progress of Religion in the Soul,' illustrated in a course of serious addresses, suited to persons of every character and circumstance, with a devout meditation or prayer added to each chapter. This was one of the most popular and useful of his practical works. It met with the warmest applause, not only from the Dissenters, but from several persons of rank, learning, and piety, both clergy and laity, in the established church. A person of distinguished literature and goodness always carried the work with him; declaring that it was every thing on the subject of serious and practical devotion.

In 1747, Dr. Doddridge published 'Some remarkable Passages in the Life of the Hon. Col. James Gardiner.' His design was not merely to perform a tribute of gratitude to the memory of an invaluable friend, but of duty to God and his fellow-creatures ; as he had a cheerful hope that the narrative would,

under the divine blessing, be the means of spreading a warm and lively sense of religion.

In 1748, appeared the third volume of the 'Family Expositor, containing the Acts of the Apostles, with Additional Notes on the Harmony of the Evangelists ;' and 'Two Dissertations, 1. On sir Isaac Newton's System of the Harmony. 2. On the New Testament.' This volume is a very valuable part of Dr. Doddridge's great work.— In the dissertation on sir Isaac Newton's scheme for reducing the several histories contained in the Evangelists to their proper order, Dr. Doddridge successfully combats sir Isaac's hypothesis. But, at the same time, he pays him a very fine compliment. 'I cannot,' says the doctor, 'set myself to this task, without feeling the fatigue of it sensibly allayed, by the pleasure with which I reflect on the firm persuasion which a person of his unequalled sagacity must have entertained of the truth of Christianity, in order to his being engaged to take such pains in illustrating the sacred oracles : a pleasure, which I doubt not every good reader will share with me ; especially as (according to the best information, whether public or private, I could ever get) his firm faith in the divine revelation discovered itself in the most genuine fruits of substantial virtue and piety ; and consequently gives us the justest reason to conclude, that he is now rejoicing in the happy effects of it infinitely more than in all the applause which his philosophical works have procured him ; though they have commanded a fame lasting

as the world, the true theory of which he had discovered, and (in spite of all the vain efforts of ignorance, pride, and their offspring bigotry) have arrayed him as it were in the beams of the sun, and inscribed his name among the constellations of heaven.'

In 1749, Dr. Doddridge published 'A plain and serious Address to a Master of a Family on the important Subject of Family Religion.' This was accompanied with two prayers; one to be used as an introduction to a stated course of family-prayer, where it had formerly been neglected; and the other a prayer for a family, to be used either morning or evening. The doctor, though a dissenter, and excelling in the copiousness of extemporaneous adorations, was not, we see, averse to forms of prayer on proper occasions.

On the 16th of December 1750, Dr. Doddridge performed the last tribute to the memory of his excellent friend and father, Dr. Clark, who died on the 4th of that month, by preaching his funeral sermon at St. Alban's. The journey which he took for this purpose laid the foundation of his own death; for he contracted a cold, that hung upon him the remainder of the winter. When the spring advanced, the disorder considerably abated; but in the summer it returned with violence. In this state of his health, he was advised to lay aside his public work for a time, and to apply himself to the use of proper medicines and exercise. With the former part of this advice he could not be prevailed upon to comply; for, in his estimation, to be useless was

worse than death. While he apprehended that there was no immediate danger, he could not be induced to lessen the sacred employments in which he so much delighted. The nearer he approached to his dissolution, the more plainly was observed his continual improvement in a heavenly temper. He seemed to have gotten above the world, and to be daily breathing after immortality. This disposition of his mind was ardently expressed in several of his letters, and is manifest from his will, which was made at this time, and is prefaced in the following language: 'Whereas it is customary on these occasions to begin with commending the soul into the hands of God through Christ, I do it; not in mere form, but with sincerity and joy; esteeming it my greatest happiness, that I am taught and encouraged to do it, by that glorious gospel, which, having most assuredly believed, I have spent my life in preaching to others; and which I esteem an infinitely greater treasure than all my little worldly store, or possessions ten thousand times greater than mine.'

The last time that Dr. Doddridge administered the Lord's Supper to his congregation at Northampton, was on the 2d of June, 1751. In the previous sermon, which was from Hebrews xii. 23, he dropped some hints of his approaching decease, and spoke with great tenderness and affection to his people on the prospect of their final separation. In July, he preached to his congregation, what proved to be his farewell sermon, from Rom. xiv. 8; and the last public service in which he was en-



gaged, was on the 18th of the same month, at the ordination of the Rev. Mr. Adams, at Bewdly. After this he resided, some weeks, at the house of his friend, the Rev. Mr. Orton, at Shrewsbury. In August, he went to the Hot wells, at Bristol; but his health still declining, he was advised, as the last resort, to repair to Lisbon. As the doctor was not in affluent circumstances, the great expense of this voyage became a very serious objection to it. But this was obviated by a very liberal subscription among his friends, set on foot by a worthy clergyman to whom the doctor had undesignedly dropped a hint of his situation. He left Bristol on the 17th of September, and embarked on board the packet at Falmouth on the 30th. Upon the sailing of the vessel, the new scene which opened upon him, and the soft air and fresh breezes of the sea, had the most pleasing effect on his spirits. He generally sat the greatest part of the day, in an easy chair, in the captain's cabin; and his mind was admirably sustained by delightful views of the heavenly world. Such sacred gratitude and joy appeared in his countenance, as often brought to the remembrance of Mrs. Doddridge, the following lines in one of his hymns:

When Death o'er Nature shall prevail,  
And all the powers of language fail,  
Joy through my swimming eyes shall break,  
And *mean* the thanks I cannot speak.

In the bay of Biscay the vessel was becalmed for some days; and the weather proved so intensely hot, that Dr. Doddridge's colliquative sweats returned, at-

tended with a faintness that threatened his speedy dissolution. But when the ship came to the desired haven, and was waiting for the usual ceremonies of entrance, the fineness of the day, the softness of the air, and the delightful prospects by which he was surrounded, gave him a fresh flow of strength and spirits. He derived from it such a sensible degree of refreshment, as to raise even a flattering hope of his recovery. On the 13th of October, he landed. The next day he wrote to his assistant at Northampton, giving him a short account of his voyage. After mentioning his great weakness and danger, he added, 'Nevertheless, I bless God, the most undisturbed serenity continues in my mind, and my strength holds proportion to my day. I still hope and trust in God, and joyfully acquiesce in all he may do with me. When you see my dear friends of the congregation, inform them of my circumstances, and assure them, that I cheerfully submit myself to God. If I desire life may be restored, it is chiefly that it may be employed in serving Christ among them; and that I am enabled by faith to look upon death as an enemy that shall be destroyed; and can cheerfully leave my dear Mrs. Doddridge a widow in a strange land, if such be the appointment of our heavenly father. I hope I have done my duty, and the Lord do as seemeth good in his sight.'

At Lisbon, Dr. Doddridge was treated with all the kindness and respect that the most amiable and exalted character could claim. But the change of climate produced no favourable

effect. On the 24th of October, he was seized with a colliquative diarrhœa, which soon exhausted his little strength. Nevertheless, during the succeeding night, he preserved the same calmness, vigour, and joy of mind, which he had felt and expressed thro' the whole of his illness. The only pain he had in the thought of dying, was the fear of that grief and distress, which Mrs. Doddridge would suffer from his removal. To his children, his congregation, and his friends, he desired to be remembered in the most affectionate manner.—Many devout sentiments and aspirations were uttered by him; but Mrs. Doddridge's heart was too much affected with his approaching change, to be able to recollect them distinctly. On the following day he lay in a gentle doze, in which he continued till an hour before his death. At the last struggle he appeared restless, and fetched several deep sighs, soon after which he obtained his release, on the 26th of October, old style, about three in the morning.

Dr. Doddridge had frequently expressed a wish to be interred in the meeting-house at Northampton, where his children, and so many of his congregation and friends were deposited. During his illness, however, he spoke of this as a matter quite indifferent to him; and, to avoid increasing the distress of his afflicted wife, he was desirous of being buried wherever he should die. It was found, upon inquiry, that the removal of the body to England would be attended with a great expense; and it was, therefore, judged most prudent to decline it. Accordingly, his remains

were conveyed to the burying-ground belonging to the British factory, at Lisbon, with as much decency and respect as circumstances and the place would admit, the greater part of the gentlemen of the factory attending his funeral.

Though Dr. Doddridge's congregation had not the melancholy satisfaction of having him interred at his own meeting-house, they erected in it a handsome monument to his memory, and made a generous present to his widow after her return. On the monument was an inscription, drawn up by the doctor's ingenious friend, Gilbert West, esq. author of an excellent treatise on the Resurrection of Jesus Christ. He was born June 26, 1702, and died October 26, 1751, aged 50.\*

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\* By the circumstance of his dying abroad, Mrs. Doddridge lost a considerable annuity, which he had provided for her in case of widowhood. To this consequence of his voyage, should he die abroad, the doctor was a stranger. The generosity of his friends was active to compensate for the loss which Mrs. Doddridge had sustained. A subscription was opened for her, and in a short time, a sum was raised, which was more than equal to the forfeiture of the annuity. Dr. Doddridge was not handsome in his figure. In stature he was somewhat above the middle size, with a stoop in his shoulders, and he was thin and slender. But when he was engaged in conversation, or in the pulpit, there was a sprightliness and vivacity in his countenance and manner, which commanded a general attention. Mrs. Doddridge survived her husband nearly forty years, all which time she exhibited an eminent pattern of the Christian virtues. She died at Tewkesbury, where she had long resided. The doctor left four children, one son, and three daughters. Philip, the son, was brought up to the



Such were the last moments of this great and good man ; who was highly esteemed, not by the learned among the dissenters only, but by many illustrious ornaments of the Church of England ; by a Barker, a Miles, a Neal, a Leland, and a Lardner, among the former ; and by a Costard, a Warburton, an Oliver, a Newton, a Secker, an Ayscough, a Grey, a Hunt, a West, a Maddox, a Sherlock, a Hilsdesley, a Somerset, and a Lyttleton, among the latter.— Upon his temper, his virtues, and his character in general, it will be unnecessary to expatiate here, after what we have already said. But Dr. Kippis, who had the best opportunities of knowing him, has given a very minute, but interesting

detail of it ; and with his animated conclusion we shall close these memoirs : ‘ Upon the whole, Dr. Doddridge was not only a great man, but one of the most excellent and useful Christians, and Christian ministers that ever existed. The impression of his numerous and amiable virtues will not be effaced from my mind so long as it retains any sense of feeling or reflection. So far will be the impression from being lost upon me, that I shall always cherish it with the utmost ardour ; and I esteem it as no small felicity of my life, that I have been preserved to give this testimony of duty, gratitude, and affection, to the memory of my benefactor, my tutor, my friend, and my father.’

## A STATEMENT OF THE FUNDS OF THE MISSIONARY SOCIETY OF CONNECTICUT, JANUARY 1, 1808.

### No. 1.

*Account of Sums contributed in the several Congregational Societies in the State of Connecticut, for the support of Missions, on the first Sabbath of May 1807, pursuant to a Resolve of the General Assembly of said State, passed May, 1804.*

HARTFORD COUNTY.				
HARTFORD, First Society,	\$	71 43½	Bristol,	18 87
			Burlington,	7 49
			Canton,	50
			East Hartford, First,	27 50
			Orford,	13 06
South,	23	14	East Windsor, First,	6 03
West,	33	40	Second,	19 30
Berlin, Kensington,	6	20	Enfield,	22 31
New-Britain,	19	98		
Worthington,	15	04		

law, and settled as an attorney at Tewkesbury, where he died several years ago. The eldest daughter married Mr. Humphries, an attorney of the same place. She and her two sisters, who are single, are still living. The three remaining Volumes of the Doctor's Family Expositor were published by Mr. Orton, in 1754 and 1756 ; and, in 1756, he likewise published a Collection of his Hymns, which are well calculated to answer the purposes of Christian Devotion. In 1763, appeared his ‘ Course of Lectures on the principal Subjects of Pneumatology, Ethics, and Divinity ; with References to the most considerable Authors on each Subject.’— Dr. Kippis' Account of the Family Expositor, and of our author's works in general, deserves particular attention.

Farmington, First,	81
Northington,	12
Glastenbury, First,	19 47
Eastbury,	3 75
Granby, Salmon Brook,	6 25
Hartland, East,	6 50
West,	18
Marlborough,	6
Southington,	15 14
Suffield, First,	12 40
West,	4
Wethersfield, First,	70
Newington,	15 85
Stepney,	25 62
Windsor, First,	11 55
Wintonbury,	10 50
<b>Total, Hartford County,</b>	<b>651 78½</b>

## NEW HAVEN COUNTY.

New Haven, Brick,	47 25
United,	50
West	12
Branford, First,	12
Cheshire, First,	8
Columbia,	4 20
East Haven,	6 45
Gaillard, First,	18 45
East,	11 62
North,	11 04
Hamden, Mount Carmel,	12
East Plains,	5 57
Meriden,	14 70
Milford, First and Second,	44 04
North,	14 30
North Haven,	12 51
Wallingford,	5 53
Waterbury, First,	7 08
Middlebury,	8 20
Wolcott,	6 34
Woodbride, Amity,	15 98
<b>Total, New-Haven County,</b>	<b>327 26</b>

## NEW LONDON COUNTY.

New London,	80 28
Norwich, First,	35 75
Chelsea,	32 50
Bozrah,	4 64
Colchester, First,	21 62
West Chester,	14
Franklin,	11 46
Lisbon, Newent,	7 85
Hanover,	3 58
Lyme, First,	8 54
Montville, First,	15 97
Chesterfield,	4

Preston, First,	5
North,	47
<b>Total, New-London County,</b>	<b>292 19</b>

## FAIRFIELD COUNTY.

Fairfield, First,	23
Green's Farms,	17 31
Danbury First,	26 17
Bethel,	2 78
Brookfield,	4 07
Greenwich, West,	36 35
Huntington, Ripton,	7 90
New Stratford,	5 38
New Canaan,	26 47
New Fairfield,	3 60
Newtown,	4 10
Norwalk,	34 74
Ridgefield,	4 12
Sherman,	6 27
Stamford, First,	22
North,	6 25
Stanwich,	12 75
Stratford, Stratfield,	9 50
Weston, Norfield,	1 95
North Fairfield,	5
Wilton,	12 06

**Total Fairfield County, 271 77**

## WINDHAM COUNTY.

Windham, First,	12 50
Ashford, Westford,	5 06
Brooklyn,	5 72
Canterbury, First,	7
Westminster,	7 70
Columbia,	12 16
Hampton,	27
Killingley, Second,	1
Lebanon, First,	50 52
Goshen,	7 07
Exeter,	4 55
Mansfield, First,	16
North,	10 69
Plainfield,	9 22
Pomfret, First,	9 09
Abington,	12 86
Thompson,	8 68
Woodstock, First,	9 21
Muddy Brook,	13 05
West,	2 25

**Total, Windham County, 231 33**

## LITCHFIELD COUNTY.

Litchfield, First,	47 83
South Farms,	18 50
Northfield,	2



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## Missionary Funds.

49

Barkhemstead, First,	4 42	Haddam,	16 97
Winsted,	21	Chatham, First,	6 28
Bethlem,	26 50	Middle-Haddam,	4 25
Canaan, First,	22	Durham,	21 26
Cornwall, First,	33 18	East Haddam, First,	23 86
Second,	7 50	Millington,	28
Goshen,	74 50	Hadlime,	8 75
Harwinton,	12 50	Killingworth, First,	6 39
Kent,	13 04	North,	21 30
New-Hartford,	47 50	Saybrook, First,	8 03
Norfolk,	40	Second,	8 07
Plymouth,	10 01	Third,	11 14
Roxbury,	9 25	Fourth,	8 25
Salisbury,	23 00		
Sharon, First,	18 10	Total, Middlesex County,	181 23
Ellsworth,	8 50		
Southbury, First,	8		
South Britain,	8	TOLLAND COUNTY.	
Torrington, First,	15 37	Tolland,	8 10
Torrington,	34 24	Bolton, First,	50
Warren,	34 92	North,	17 50
Washington, First,	27 22	Coventry, First,	12 37
New Preston,	14 21	North,	12
Watertown,	18 28	Andover,	14 50
Winchester,	20	Ellington,	25
Woodbury,	14 68	Hebron, First,	9 12
		Gilead,	7 20
		Somers,	24
Total, Litchfield County,	634 25	Willington,	11 22
MIDDLESEX COUNTY.		Total, Tolland County.	191 01
Middletown, Upper Houses,	6 36		
Westfield,	2 32		

## SUMMARY.

HARTFORD COUNTY,	- - - - -	651 78½
NEW-HAVEN,	do. - - - - -	327 26
NEW-LONDON,	do. - - - - -	292 19
FAIRFIELD,	do. - - - - -	271 77
WINDHAM,	do. - - - - -	231 33
LITCHFIELD,	do. - - - - -	634 25
MIDDLESEX,	do. - - - - -	181 23
TOLLAND,	do. - - - - -	191 01

TOTAL, \$ 2780 82½

## No. 2.

*FUNDS of the Society, arising from other sources than the Contributions in May, 1807.*

1807. Contributions of 1806, received since January 1. 1807, viz.

January 31.	Wethersfield, Stepney,	\$ 30 75
April 2.	Lyme, North Society,	5 58
16.	Huntington, New Stratford,	6 25

— 42 58

*Contributions in the New settlements, viz.*

January	24.	To Rev. Asa Carpenter,	1 25
March	13.	Mr. George Colton,	7
June	5.	Rev. Israel Brainerd,	26 23
July	6.	Rev. Aaron Cleveland,	11 93
Sept.	29.	Rev. John Hough,	9 35
October	1.	Rev. Holland Weeks,	40 16
	29.	Mr. Thomas Punderson,	12 81½
	30.	Rev. Calvin Ingals,	10 60
Nov.	20.	Mr. George Colton,	1 26
			— 120 59½

*Contributions from sundry Female Societies, viz.*

May	14.	Ladies' Society in Norwich,	16 50
		Female Association in Litchfield,	34 50
	28.	Female Society in New-Haven,	10
October	16.	Willington Female Association,	15
			— 76

*Donations by sundry individuals, viz.*

May	14.	Enos Hemmingway,	1
June	1.	Polly Nettleton of Watertown,	5
Sept.	30.	Flavia Hoar, a Legacy left by her,	5
			— 11

*Donations by persons unknown, viz.*

January	1.	A young lady of Wethersfield,	3
	9.	A friend of missions,	5
	15.	do. do. of Washington,	5
May	10.	do. do.	100
	14.	do. do.	104
July	6.	do. do.	10
	14.	Obed, per Jabez Clark, Esq.	92
Sept.	17.	A young lady of Bethlem,	20
Nov.	10.	A friend of Missions,	51 75
			— 390 75

*Avails of Books, viz.*

May	19.	Summary of Christian Doctrine,	4 93
July	29.	Connecticut Evangelical Magazine,	795 72
Dec.	5.	Hartford Selection of Hymns,	121 38
			— 922 03
	31.	Interest on Notes and Bonds,	1493 25

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8 3056 20½

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NO. 3.

*Disbursements by order of the Trustees,*

1807.

*To Missionaries, viz.*

January	21.	To Rev. Calvin Chapin, Missionary to New Conn.	2
	23.	Rev. Asa Carpenter, do. Vermont,	64
May	19.	Mr. George Colton, do. Black River,	128
July	7.	Rev. Aaron Cleveland, do. Vermont,	136
Sept.	3.	Rev. Israel Brainerd, do. New-York & Penn.	137
	21.	Rev. Joseph Vaill, do. Black River,	40
	29.	Rev. John Hough, do. Vermont,	15



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## Missionary Funds.

51

October	1.	Rev. Holland Weeks, Miss'y. to Vermont & N. York,	192
		Rev. Seth Williston, do. New-York & Penn.	16
	29.	Mr. T. Punderson, do. Black River,	136
	30.	Rev. Calvin Ingals, do. N. York, west counties,	169 50
Nov.	11.	Mr. Abraham Scott, do. New-Connecticut,	88
	20.	Mr. George Colton, do. Otsego & Delaware,	133
Dec.	8.	Rev. Jer. Hallock, do. Vermont,	128

*Other expenses in the course of the Year, viz.*

For Magazines and other Books for the new settlements, binding	248 05
Magazines, and transportation of Books,	20 91
For Printing and distributing Narratives,	5
To Jonathan W. Edwards, Esq. Attorney's Fees,	100
To Andrew Kingsbury, Esq. Salary as Treasurer,	100
To Rev. Abel Flint, Salary as Auditor and Secretary,	19 38
To do. for sundry Bills for postage, stationary, and contingent expenses,	
	<u>\$ 1877 84</u>

## No. 4.

*Treasurer's Account Current*

Dr. { The Missionary Society of Connecticut, in Account Current } Cr.  
 with Andrew Kingsbury, as their Treasurer.

To Amount of Cash paid by order of the Committee, of Accts. as per statement, No. 3.....	1877 84	By balance in favor of the Society, January 1, 1807..	25194 59
To balance, carried to credit of new account.....	29153 78	By Contributions in May 1807, as per Statement No. 1.....	2780 82
	<u>\$ 31031 62</u>	By donations, interest, &c. as per statement No. 2...	3056 21
Amount of permanent Fund.....	18284 55		<u>\$ 31031 62</u>
For current Expenses.....	10869 23	By balance of the above Account.....	29153 78
	<u>\$ 29153 78</u>		

A. KINGSBURY, *Treasurer to the M. S. of Con.*ABEL FLINT, *Auditor.*

Hartford December 31, 1807.

*A particular List of the Contributions received in the new settlements, contained in the general statement, No. 2.*

To Rev. Asa Carpenter in Vermont.		Mr. Johnson of Leyden,	1 25
At Waterford, by A. P. C.	1 25	Mr. Marsh of Western,	0 25
To Mr. George Colton in the Black River Settlements.		Contributions at Western,	4 25
Of Major Curtiss, Camden,	0 50		<u>7 00</u>
A friend of Missions, do.	25		
Timothy Underwood, Harrison,	50		

To Rev. Israel Brainerd in New-York and Pennsylvania,		At Colchester,	1 08
At Plainfield,	2 26	Of Silas Swift	1
Burlington,	1 28	At Swantown,	1 24
Exeter,	4	Huntsburg,	1 24
Of Samuel Hubbard of Burling- ton,	0 50	Of Mr. Babcock,	10
At Pittsfield,	1 58	At Hinesburgh,	2
Butternutts,	4 88	Chazee,	3 03
Union,	2 03	Hopkinton,	4 29
Of Sally Gore,	0 25	Of Ransom Gray,	0 10
Jacob Myers,	0 38	Judge Raymond,	1
At Oxford,	4 04	At Stockholm,	3 10
Of Jemima Hyde,	0 50	Malone,	16 24
Mrs. Graham,	0 25		40 16
Mrs. Johnson,	0 25	To Mr. T Punderson in the Black River Settlements	
A friend,	25	At Leyden,	4
Roswell Smith,	1 10	Lowville,	6 13
At Great Bend,	0 82	Russia,	1 06
Chenango,	1 36	Of Nathan Barlowe, Florence,	0 25
Of A Friend,	0 50	Capt. Northum, Leyden,	0 50
	26 23	Mr. Spencer, do.	0 25
		Mr. Underwood, Harrison,	0 25
To Rev. Aaron Cleveland, in Ver- mont.		Mr. Parkinson, Rutland,	0 25
At Walden,	1	Mr. Tomlin, do.	0 12
Craftsbury,	8 88		12 81
Elmore,	0 50		
Glover,	1 55		
	11 93	To Rev. Calvin Ingals, in New York, western counties.	
To Rev. John Hough in Vermont.		At German, of James Hinman, 1.	
At Vergennes,	5 02	Spencer, Drake's Settlement,	2 20
Milton,	4 33	Lincoln,	1 39
	9 35	Spencer, Beer's Settlement,	4 44
		Jefferson,	1 57
			10 60
To Rev. Holland Weeks in Ver- mont and New York.		To Mr. George Colton in Delaware County,	
At Salisbury,	2 99	At Middletown,	1 26
Bristol,	1 75		
Of Deacon Igraham,	1		

Some money was also contributed to Rev. Mr. Vaill, but as he did not return from his mission till after the accounts for the year were audited, what he received will be noticed in next year's accounts.

*A List of Books sent to the new settlements in the course of the year.*

BOUND BOOKS, viz.

- 33 Doddridge's Rise and Progress.
- 15 Trumbull's Sermons on divine Revelation.
- 18 Volumes Con. Evangelical Magazine.



- 14 Washburn's Sermons.  
 12 Dwight's Psalms and Hymns.  
 12 Henry on Prayer.  
 12 Bunyan's Grace abounding.

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 116

## PAMPHLETS, viz.

- 384 Connecticut Evangelical Magazine.  
 150 Missionary Narratives.  
 50 Summaries of Christian Doctrine.  
 400 Sermons on Christ the Bread of Life.

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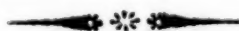
 1100

8433 Sent in preceding Years.

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 9533 *Total number of Books sent to the New Settlements.*


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*Hampshire Missionary Society.*

*Officers chosen Aug. 27, A. D.*  
*1807, for the following year.*

HON. Caleb Strong, Esq. *President*, Rev. Samuel Hopkins, D. D. *Vice-President*.

Hon. John Hastings, Esq. Rev. Joseph Lathrop. D. D. Hon. Ebenezer Hunt, Esq. Rev. Joseph Lyman, D. D. Justin Ely, Esq. Rev. Solomon Williams, William Billings, Esq. Rev. David Parsons, D. D. Charles Phelps, Esq. Rev. Richard S. Storrs; *Trustees*.

Ruggles Woodbridge, Esq. *Treasurer*; Rev. Enoch Hale, *Corresponding Secretary*; Rev. Payson Williston, *Recording Secretary*.

Rev. Joseph Lyman, D. D. Rev. Solomon Williams, William Billings, Esq. Charles Phelps, Esq. Rev. Enoch Hale, *Committee of the Trustees*.

*The Annual Report of the Trustees of the Hampshire Missionary Society, made August 27, 1807.*

THE members and friends of the Hampshire Missionary Society at this anniversary meeting, will unite with the Trustees in offering praises to God, that his gracious providence continues to smile on our endeavours to advance his kingdom. Our missionaries, who were employed the last year, were all by his goodness enabled to complete their missions. He protected their lives, preserved their health, and, it is believed, favoured them with a measure of his Spirit. They were in almost every instance received kindly, entertained hospitably, and listened to with attention. The scattered friends of Jesus, who had the pleasure to hear them, expressed their gladness of heart and their gratitude both

to God and to the Missionary Society.

Their missions together make an hundred and two weeks. Rev. Joseph Blodget, laboured twenty; Rev. David H. Williston, eighteen; Rev. John Dutton, twelve; Rev. Royal Phelps, twenty six; and Rev. Nathaniel Dutton, twenty six weeks. The three gentlemen first named were employed in the counties of Kennebeck and Oxford in the district of Maine; the other two in Onondago and Chenango counties, and in the country between Black river and the lakes Oneida and Ontario in New-York.

The fidelity, diligence and zeal with which they performed their missions fully meet the approbation of the Trustees. Beside delivering two, and frequently three sermons on a sabbath, and preaching in some instances nearly every day in the week, they gave religious instructions in families, conversed and prayed with the sick, officiated at funerals, visited schools and catechised the children, formed several churches, and as fit subjects were presented, administered baptism, and the holy supper of our Lord. With these services they connected the dispersion of the society's books; with which they endeavoured to encourage children in learning the catechism, and people of all ages in seeking godly instruction by reading as well as by hearing, and in attending public worship though not favoured with a preacher.

Missionaries are again sent out. Rev. David H. Williston and Rev. Alvan Sanderson, went in March to the district of

Maine, to labour thirty one weeks, each in the field visited the last year by Mr. Williston, with liberty to extend it farther eastward. Rev. Royal Phelps and Mr. Ebenezer Wright commenced a tour in June, through the settlements on and near the river St. Lawrence, in which they are to spend twelve and an half weeks. Rev. Elijah Lyman of Brookfield, Vermont, and Mr. Walter Chapin entered on a mission the last of July, to the destitute settlements in Vermont. They are to continue their work Mr. Lyman ten, Mr. Chapin twelve weeks.

No communications have been received from the last named gentlemen. Those in New-York had been on missionary ground a few days, on the 16th of June, one of them writes, "The people so far have given us a very welcome reception, and are very obliging and attentive to the preaching of the gospel." From those in the District of Maine more information has been received, both pleasing and interesting.

The new settlements present to us a diversity of conditions. Some of them, become able to support christian institutions, are no longer dependent on the charity of Missionary Societies; but others lately commenced have but here and there a lonely family in the wilderness to excite the commiseration of the friends of souls. And many, that contain a considerable number of inhabitants, are no less needy; for, collected from different parts, of dissimilar habits, and of several denominations, as well as in many of them too insensible of the importance



of religion willingly to give their money to purchase its privileges, they are in no favourable situation to supply themselves with the means of grace and salvation. The few among them who love the worship of God are weak—illiterate and unqualified teachers are at hand, who offer their services for little or no reward—characters proper to be employed are not readily found—to discriminate between them and dangerous pretenders, is not always easy, where impositions by immoral and erroneous men are too frequent. Under such circumstances the new settlements look to Missionary Societies for help. And it is believed help of real importance has been given. People, who, having gone from preaching and ordinances, were in danger of becoming heedless of both the duties and the hopes of christianity, have been awakened to attention. An occasional sermon or a pious tract, impressed by the thought that unknown and distant christian friends were concerned for their souls, has aroused their sleeping mind and excited it to activity. A gracious God, hearing the prayers which have accompanied the exertions of the pious and charitable, has blessed them with different degrees of success in various places.

Family religion is of consequence encouraged and increased, public worship is attended in places where it was not before observed, churches are established, and the settlement of ministers promoted. The morals of many individuals are reformed, and charity requires us to believe that not a few souls, that

were perishing in unbelief, are recovered to the way of life, and will be an eternal crown of joy to those whose alms and labours of love have promoted their salvation. Rev. Nathaniel Dutton in his journal observes, "It evidently appears that missions have been the means of great good in this country. I have conversed with several who dated their conviction and conversion under such missionaries."

These are not unimportant fruits of missionary exertions. The Saviour of the world preached several years, and wrought many miracles to make but a small number of disciples. To regenerate men, is a difficult and interesting work, and however successful the Holy Ghost will render it in the day of Christ's power, his love and zeal teach us, to view no labour lost, nor any expense useless, which God makes a mean of saving, if it be only a few or even one soul, for whom the Saviour paid the price of his blood. But,

To promote religion and the salvation of men in the new settlements, is not the only inducement to liberality to the missionary cause. Donations to the Lord brought with a pious heart, increase longings to see his glory. Give freely to him, and ardent will be your love, and effectually fervent your prayers for the grace of the Holy Ghost. While reaching out your hand with the tender of the gospel to remote objects of charity, what will not be your earnest solicitude for souls that are near? With what trembling concern will you look upon your neighbours, upon your children and

The Trustees also recommend it to the society to pass the following Resolves :

Resolved that in future years, the annual meeting of the society shall be holden at 10 o'clock of the day appointed by the constitution.

Resolved, that in future the auditing Committees be directed yearly to examine the accounts of the Committee of Trustees.

CALEB STRONG,  
*By order of the Trustees.*



*On the Immutability of God:*

ONE of the purposes, for which the scriptures were given, was to teach us the character of the true God. Such is the weakness of our understanding, as well as the sinfulness of our hearts, that without this assistance, we shall unavoidably err concerning his glorious nature, and the manner in which we may address him and expect his mercy. Among the attributes expressly ascribed to the supreme being, we find it to be one, that he is immutable. He is called the "Father of lights, with whom is no variableness or shadow of change."—The Psalmist saith, "Thou art the same, and thy years have no end."—All the divine perfections are incomprehensible by finite minds, and it is as much so with his immutability as any other of his attributes. We are so accustomed to changes in ourselves, and they are so continually happening in all the creatures around us, and arise so necessarily from their frail natures, that

we cannot form an adequate conception of the immutability of God, or of the immensity of his being from which it arises.—Still, to meditate on a subject, which we cannot comprehend, may elevate our conceptions of his glorious nature, and we may draw therefrom sundry inferences of prime importance in the Christian life.

What evidence have we that the Lord our God is immutable? Concerning ourselves and all the things around us, we know they are subject to change.—That men, in their loose opinions of the godhead, apprehend something of the same kind in him, is evident from a great part of their conduct ; especially, from their false estimation of his judgments, notwithstanding the plain expressions he hath made of his will, and the visible appointments of his government to moral agents.

The testimony of his word is most express to this point "I the Lord change not, therefore, ye sons of Jacob are not consumed."—Of all the things which we see, the substance of the heavens and the earth appear to be most permanent ; but hear what the Psalmist saith of those compared with the immutability of God : "Of old hast thou laid the foundation of the earth, and the Heavens are the work of thy hands ; they shall perish, but thou shalt endure, yea all of them shall wax old as a garment, and as a vesture shalt thou change them, and they shall be changed ; but thou art the same, and thy years shall have no end."

The immutability of God doth also appear from the other attri-



tributes which are ascribed to him in his word, compared with the character of creatures. Comparing creatures with their infinite Creator, we shall directly see why they are given to change, while he is eternally the same ; so that there can be no propriety in arguing from one to the other.

The knowledge of creatures is finite ; on receiving new information they change their opinions : Their power is derived, and when new degrees of this are given, from whatever cause it may be, their conduct is changed : Their wisdom is variable, and they act accordingly : Above all, their wills are mutable, from which a change of character may arise. A finite being must from its nature be mutable, and the certainty of its remaining the same, can be confirmed only by the will of God. From the finite powers and qualities of creatures, all those changes come, which are daily seen in their opinions and conduct.

There is no such foundation for change in the nature of God. His other perfections insure his immutability. They make it certain that he will for ever be the same God, without any variation or shadow of turning.— Review his other attributes, and consider how immutability arises from them. He is omniscient, so that no increase of knowledge can alter his purposes or change his plan. He is allwise ; he always saw how to adopt the best purposes, and execute them at the best time, and by the best means ; also, all means are under his control. He hath infinite power, being the Almighty One,

and can never be reduced to the necessity of changing his scheme of government, or selecting better instruments. He is perfectly holy ; so that there never can be any moral defect in his purposes, or any reason from the nature of things, that he should change.

On contemplating these things, it appears that the Lord our God must be the immutable Jehovah : With truth he says, “ I the Lord change not.”

Another important question arises. In what respects is God immutable ? An attribute may be ascribed to a creature partially. A man may be generally wise, while he is not so at all times, or in all things. He may be good, still not without defects ; such limitations necessarily belong to finite and sinful creatures.

The Lord our God is unchangeable in all respects. His nature is immutable. Although it be impossible for us to comprehend an infinite nature, God assures us that he exists, in all his glory, necessarily and independently : That his being is allsufficient and eternal ; and so far as reason can determine, this must be the case with the great first cause of all things.

If the divine nature be immutable, his counsels must be the same. If there be no shadow of change in the knowledge, which comprehends all possible things, in the wisdom which chuses, in the holiness which approves, in the will which appoints, then the scheme of his counsels must be invariable as his nature.

For the same reasons, the principles on which he governs

his works will be invariable. If his government be holy, disapproving sin and approving righteousness, it will always be the same.

So is the divine law by which all men shall be judged. This law will always remain the same, although sinful minds may wish a change, both of its precepts and penalties, to accommodate them to their own wicked dispositions. From the beginning, the divine law hath been a rule of duty, and will remain so thro' our whole existence : a rule for holy living, approved by infinite wisdom and rectitude, for promoting the glory of God, and our own happiness.

Therefore to the question, in what respects God is immutable? we may answer, He is so in all respects : In his nature ; in his counsels ; in the principles of his providential government ; and in the requirements of his holy law, by which all men shall be judged.

How glorious is that kingdom over which the Lord reigns ! Being created for his own glory, we have every reason to suppose it so immense in its extent, in the number of rational creatures whom he governs, and the variety of its objects, as will be a true display of the fulness in his own nature ; both its duration and immensity will glorify the unsearchable Creator. This kingdom is governed on immutable principles. The counsels by which it was planned, and the efficiency which brought it into being, will remain the same for ever and ever. Both the nature and the works of our God are incomprehensible.—How can we sufficiently adore the Lord, for

his own underived glory, and for the displays he hath made of himself ! How can we trifle any longer, while we act under the eye of God, and dwell in the midst of his kingdom ! How can we sin against him, when we know that all his works and his whole law are the result of immutable knowledge, wisdom and holiness !

“ I the Lord change not, therefore ye sons of Jacob are not consumed.” The immutability of his love and grace is the cause of our preservation. From the beginning of life we have transgressed his will. In many things we have directly affronted his majesty, in all things we have come short of our duty. Our sin hath been incessant as our thoughts and greatly aggravated ; why then are we not consumed ? It is because the Lord changeth not. If he were to change, he might at once forego all the counsels of redeeming love ; he might instantly cut off every sinner from a day of grace ; yea, he might forget the promises made to those, who thro' repentance have hope in the mercy of God. The immutability of God, of his gracious designs through Jesus Christ, of his offers to every sinner who will return to him, and of his promises to the saints, is our only safety against the desert of our iniquities.

The Christian consolation doth also depend on the immutability of God our Redeemer. This is described in the sixth chapter of the Epistle to the Hebrews : “ Wherein God, willing more abundantly, to shew unto the heirs of promise the



immutability of his counsel, confirmed it by an oath : That by two immutable things, wherein it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us : Which hope we have as an anchor of the soul both sure and stedfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus, made an high priest for ever." The only foundation, on which an assured Christian hope can stand, is the perfect merit and effectual intercession of Christ in the presence of the Father, together with the immutability of his nature. It is impossible he should either deceive, or turn from his purpose of giving eternal life to so many as through faith yield him a true obedience. Here is the certainty that the saints shall be finally redeemed by the blood of Christ : on any other ground the Christian hope would be of little worth. If salvation were dependent on the stability of men, or if it were left to their own power of persevering, they would assuredly perish. How soon, we see the most animated Christians backslide, break their resolutions and surprise themselves by their own change ; so that we hear them crying, " Lord, save us !" Our faith hath failed, we cannot, by our own strength, walk on these boisterous waves of indwelling sin and a tempting world. Unless the hand of unchangeable power and grace be now stretched forth, we must sink and perish for ever.

If the Lord be immutable, let impenitent sinners, let obstinate

Infidels tremble ! How vain is the hope of escape to those who intend to continue in iniquity ! How delusive the expectation, that the Lord will deal differently with them from what he hath said ! How dangerous their imagination, that the law will lose its force, or the principles of the divine government be varied from God's original purpose ! All such hopes must be the delusion of men darkened by their own appetites.

Although the immutability and the word of God are the highest authority for belief, these reflections must not be closed without an appeal to experience. Go read his word, his promises, his threatenings. Hath one of these failed ? Have not all of them, in his dispensations to mankind, in their time been fulfilled with such exactness as astonished every devout observer of his providence ? He hath said all the fruits of sin are painful ; and have we not found them thus ? Have not the judgments predicted against many people, at their appointed time, been executed ? He hath said, the gates of hell shall never prevail, and have not the heavens above and the earth beneath moved, at many times, to preserve the promise inviolate ? The immutability of God, which gives strong consolation to Christians, ought to alarm determined sinners, for he who changeth not hath said " The wages of sin is death."

C.

*The Power of the Gospel to instruct Men in Moral Virtue.*

**T**HE gospel hath been a principal means of instructing men in the nature of holiness. To be convinced of this it is necessary we should understand the state of mankind when the Christian scriptures were written. Every age hath its peculiar character, by which it is distinguished from others, in natural improvements, moral enquiries and the customs of living. It pleased the holy spirit, for the best illustration of the truth, to allude frequently to those ; so that to understand the written gospel, we must have a correct understanding of the state of things when it was first published, in the Books of the New Testament. Although the books of the Old Testament, do virtually contain all the truths of the gospel, and a perfect system of rules for holy living, yet it is evident they were written more enigmatically, the truth was clothed in figures and types, and many of the prophecies, at so distant a period from the time of their accomplishment, must have been unintelligible to the people who heard them.

The scriptures of the Old Testament were written for the instruction of a church, which was confined within national limits, and of a few others, who became proselytes to their faith : Also, to contain a store of evidence for the truth of the gospel, when the time appointed for the incarnation of Christ should arrive. During the long period before the appearance of Christ, all the nations, except the Jews, were overspread with the dark-

ness of heathenism. Thus it pleased a sovereign God to appoint in the dispensations of his grace. Through many ages reason had done its utmost, the philosophers of the world had gloried in their knowledge without improving the morals of mankind. They had not given just descriptions of the true and living God, nor had they taught men any one virtue, which selfishness, under certain circumstances, may not claim as its own.—The infinite wisdom of God had prepared the way for the introduction of the gospel, under such circumstances, as would give the most forcible conviction of its necessity to instruct men in the truth.

To shew the truth of this observation, it is necessary we should consider the state of the world, at the time Jesus Christ appeared in the flesh.

Our Saviour came into the world, at a time, when the Jewish instructors had explained away the spiritual import of the oracles committed to their care. In place of these, they had substituted a rigid observance of external forms to recommend them to the divine favour.

They omitted judgment, mercy and truth, the love of God and our neighbour, and the essential parts of a holy temper. In the discourses of Christ and his apostles, there are many allusions to this corrupted state of the Jewish Scribes and instructors. These were the prudent ones, according to the maxims of an unholy world, mentioned by an apostle, whose understanding the Lord would bring



to nought : the scribes, whose doctrines he would render foolish by the introduction of the gospel, with a divine power to change the hearts and manners of men.

At the time I have mentioned, the Greeks, who were heathens, excelled in natural science, and esteemed themselves the wise ones of the earth. Their schools, celebrated through the world, were filled with learned men, who assumed the name of Philosophers, or friends of Wisdom. They attempted to decide on all moral subjects : on the nature of the supreme first cause ; his will, the principles and extent of his government, with what he would be pleased, and in what moral obligations and duty consist. While the professed end of their enquiries on moral subjects was to make men better and more happy, they failed of success, which must ever be the case, without a revelation and special grace from God, of which they were ignorant.— They did not agree, between themselves, concerning the divine nature and will, or in one point of moral duty ; nor even in what happiness, or the supreme good of men consists. At the very time, when natural science shone brightly, the thickest darkness on subjects of moral duty overspread mankind.— These masters of wisdom, as they claimed to be, who could judge accurately on natural beauty and in the arts, did not judge with any accuracy on moral fitness. In this they were ignorant as other men. Not having the word and Spirit of God, they groped in ignorance under the influence of a depraved

heart, darkening counsel by words, and constantly going further from a knowledge of the truth and their own duty.

This was the state of the learned and the wise world, when the Lord of glory came to teach men by his own doctrines and humble example. Many of the nations, before the introduction of the gospel, had arrived to eminence in science, by the improvements of their philosophers and artists. It was thus ordered by a wise providence, to shew the darkness of the mind on moral subjects, when possessed of the best natural advantages to excel. When we look on the state of the privileged Jews and the learned Greeks, before the coming of Christ, do we not find demonstrative evidence, that the gospel, teaching the way of reconciliation to God and the duties of a holy life, was necessary to instruct the world ? The former of these people, by a previous revelation, had the best advantage to know and obey the moral law ; the latter, all the aid that could be derived from natural science, eminent schools and learned professors : Still, on subjects of religion they made no improvement. Those, who had the law of Moses, perverted the precepts of moral virtue, and became contented with the formal observation of some external ceremonies ; while, such as had not this law, through the increase of their knowledge on natural subjects, multiplied the number of their gods, and served them by the commission of crimes.—All their enquiries never reached to a just idea of that love and holiness displayed in the gospel. In the the pre-

sent age, many have attempted by reason and art to make men truly good ; this hath been done by open infidels, and those who are half converted to their scepticism. The experiment is vain : It was made by the infinite wisdom of God, under the most fit circumstances, on the Jews and Greeks ; whereby evidence was completed, of the necessity of Christ's coming into the world to save men from death. To this point, Paul, the apostle, referred in the two first chapters of his first epistle to the church at Corinth.

By the wise, the prudent, the scribe, the disputer of this world, he meant those, who had been vainly attempting to render themselves good, reconcile themselves to God, and remove the terrors of natural conscience, by such superstitious works and rites, as their own corrupt reason imagined to be proper.—Numberless were the superstitious doctrines, vain ceremonies, and works of penance imposed by their teachers ; yet, none of them had given just ideas of the godhead and his will ; none of them described a pure morality of heart and life ; none of them described the true motives to obedience ; neither did they remove the terrors of conscience, or work a reformation in the hearts and lives of men.

The gospel of our Lord Jesus Christ was the means by which God confounded the wisdom of the world : "For God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty ; and base things of the world,

and things which are despised hath God chosen : yea, and things which are not, to bring to nought things that are. That no flesh should glory in his presence." This passage very accurately describes what took place through the preaching of the gospel, in the first age.—All the systems of the proud heathen philosophers, which were received by the wise and mighty of their respective countries, fell before the preaching of the apostles. Although the learned heathen, by way of derision, called the gospel the foolishness of preaching, it bro't their idolatries to nought, and prevailed on the body of the people to embrace a new scheme of faith and practice. Many of the Christians, as was the case with all the primary apostles, were ignorant of human science, and destitute of worldly power to call public attention. In all these respects, compared with their opposers, they were things which were not : yet, being honest men, and filled with the Spirit of their divine Lord, they preached the pure gospel, which became the power of God and the wisdom of God to so many as believed.

Having described the state of the people to whom the Gospel was first preached, and the insufficiency of reason to teach the nature of holiness, we ought not to quit so important a subject, without mentioning the means, by which the gospel was instrumental of instructing many people doctrinally, and bringing them to obedience.

That knowledge of God, which is necessary for true ideas of moral virtue, is given by the



Gospel: The infinite Jehovah is incomprehensible by the most holy of his creatures. So long as the heart is depraved, without a renewal by the spirit; reason, being under the influence of this depravity, will never attain to just conceptions of his purity. Although there be sufficient natural evidence of the being and moral character of God, it is never improved by sinful minds.—Hence, all mankind who are destitute of the Christian revelation, have been continually becoming more ignorant. When they set themselves by their own reason, to explore his character and will, neglecting the evidence in nature and providence, which is collected with difficulty, they formed a character agreeable to their own vicious inclinations. The gods of the heathen, according to the descriptions of those who worshipped them, were more vicious than themselves, in the same proportion, as they possessed greater power. The learned philosophers, in the first instance, were beguiled, by the sin of their own hearts, into impious conceptions of God; and thus, disqualified for any just ideas of moral virtue.

Thus, heathen ignorance began in the sinfulness of the human heart; thus it hath been every where upheld, and it can be removed only by the shining of the gospel. In the gospel, men are recalled to a knowledge of the true God; of his infinite perfections, of his truth, justice, goodness and mercy, which are essential to his character. This knowledge of God is the chief guide to his creatures in their understanding of moral

virtue. They learn the nature of truth, justice and goodness, from what these are in the Lord himself, as manifested by all his works; especially, in the great work of redeeming sinners, through the merits of his Son. Where, else, can we find such illustrations of justice, tempered with the glorious exercise of every other moral attribute, as we do in the the invitations and promises to men in the gospel? Where is there so solemn a view of justice, and the necessity it should be eternally executed, as in beholding the Son of God, when he died a victim in the place of sinners? Or, where else such disinterested and infinite goodness as in the Father's gift of the Son, and the Son's gift of himself and his life, to be a propitiation for sinners? Therefore, the character of God, in the gospel, is the first means to instruct mankind in the nature of moral virtue.

One point of moral virtue, a love of our enemies, is no where else to be learned. From the love of God to his enemies, all our blessings and all our prospects of future glory have arisen. Where, but from the Christian scriptures, could a sinful world have learned the obligation, to love and wish well to enemies? This being unknown, every other scheme of morals, being founded in selfishness, would be a scheme of vice; as was actually the case with the heathen. They could not learn it from example, for this hath not been the common practice of mankind. They could not learn it from their own hearts, for these being depraved, were filled with opposite affections. The hea-

then moralists and philosophers, instructing men from their own hearts, neither felt nor inculcated a love of our enemies, nor a love of our neighbour as ourselves. The holiness of God, the nature and principles of his moral government, his universal providence, while acting as a moral judge, his grace to his enemies, and the Saviour's own example, are the means of giving to mankind a correct knowledge of moral virtue. It was by these means the heathen world was enlightened, and the wisdom of its ignorant teachers confounded.

The gospel contains effectual means for changing the hearts of men. Instruction, when alone, will never make men virtuous. There must be the power of divine grace to change them from a sinful to a holy disposition, and produce actual obedience to the law of God. The purchase and gift of the spirit are the means of turning men from sin to a holy life. It was not consistent, with either the wisdom or holiness of God, without an atonement, to grant those aids from himself, by which the heart is sanctified. Through the death of Christ, God might, honourably for himself, declare his mercy, make the promises of forgiveness, appoint the means for instruction, and give his holy Spirit. All the knowledge of the heathen could not devise the way; nor all their works, however abundant, make such an expiation for sins, as quieted the conscience, or gave any reason to suppose God would assist us. To attain a knowledge of these points, they were perpetually running into new absurdities,

without coming any nearer to the desired relief.

A purchase of the holy Spirit and of his sanctifying operations on the heart, was the only possible method of raising creatures, who were dead in trespasses and sins, to a living obedience and comfortable hope of divine favour. By these means, the gospel became instrumental of overcoming powers, principalities and spiritual wickedness in high places, and recovering men to the knowledge and service of God: Thus, it was the power of God and the wisdom of God unto those who believed, to save them from the guilt of sin: Thus, it overthrew the heathen idolatry, and resolved many important questions concerning moral virtue, on which, those who had made the greatest progress in natural science, had been disputing, and overspreading the world in deeper ignorance, concerning both their duty and the way in which an offended God may forgive sinners.

Whatever the practice of men may be, it cannot be denied, that a scheme of moral virtue, far more rational than was ever professed in former ages, is now known to them.—Whence did this knowledge come? How hath the human understanding been rectified? Surely, not from the increase of natural science; but from the holy religion of Jesus Christ, from his doctrines and example, from the sacred scriptures, those neglected books, which the vain and wicked treat as contemptible, compared with their own weak reason and sinful appetites.—We ought to esteem it the great-



est blessing of our lives that we have the scriptures of truth ; for while these give us the only sure understanding how sin may be forgiven, and the only promise of God's gracious acceptance ; they are, also, the source of that moral instruction, which, in some degree, restores order and safety to a sinful world, and disarms sinners of the weapons by which they intend each other's death. While we read the gospel, let us imbibe its spirit, and become the sincere followers of the Lord Jesus Christ in meekness, humility, brotherly love and obedience to all the laws of God.

P. T. M.



TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

ON seeing your proposals for publication, I immediately determined to write you concerning the state of my own mind, and get some advice for my good. I am an unhappy person. I was educated in a thoughtless way, on the estate of my father, which was such as rendered us comfortable, though not rich. My father died some years since, at mid-life and in a thrifty condition. My mother had a frail constitution, and although a serious woman, as I hope, was so reserved in her manner, that she rarely spoke, except to give some family order, or to check some undue levity ; so that I had little advantage from maternal instruction. I am settled in life, and am happy in every thing, but the state of my own heart and

the prospect of eternity, into which we all must pass. On some day in June last, I was walking in the garden, and observed a drooping flower. I stopped to consider it, when suddenly, from what cause I know not, the following thought passed my mind : " Dost thou consider this flower ? in the same manner, thou shalt decay and must die. " Although I did not consider this to be a premonition of sudden death, yet from that moment, I have generally been unhappy. My first thought was, why hath not my minister taught me this, for I have never heard him speak of death, in such a manner, as made me believe I must die ; but I soon checked myself with reflecting, He is a minister of the sanctuary of God, the fault is my own and not his.

I returned pensive to the house, and attempted to resume my wonted cheerfulness ; but with new power, the thought returned, " Dost thou consider this flower ? in the same manner thou shalt decay and must die," and to this reflection there was a solemn addition, " Art thou prepared for death ? " To give you a particular account of all the thoughts which passed in my mind, through several days, would be difficult. I attempted to pray, and could not succeed : I read the scriptures, and could not understand them ; I was distressed indeed ! Every sin of my past life frightened me, and I called each one, as I recollected it, the greatest, until I was led to see the fountain from which they proceeded. This fountain is my own heart. When I first saw it, I was astonished

that the streams are not more bitter ! All the scene surprised me, until an aged and pious woman in the neighbourhood told me " I was in no bad way, and that Christ died for the chief of sinners." But this doth not satisfy me, my question now is, did he die for me ? At a certain time, when reading the scriptures, I found the following passage, " Now unto the king eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever." My heart was melted, and my imagination was so animated, that I could realize an allsufficient Saviour on the cross, ascending to heaven, and now seated on the right hand of glory. But these were the feelings, only of a few moments. Can you tell me how I may recall them, for if I could, I should willingly bid farewell to so bewildered a state as the present world. Another thing on which I wish your advice, is, how I shall profit under the instruction of my minister ? From the time I saw the drooping flower, and I shall always remember how it appeared, I have attended the public worship of God's house, unless sickness prevented. I will state to you the substance of three or four discourses and request you to inform me why I did not profit by them, for doubtless the fault is my own. The first sabbath after my melancholy way commenced, as some of my neighbours call it, he preached from 1 Sam. x. 11. " Is Saul also among the prophets ?" After some remarks on the power of God, he attempted to establish two points ; First, that God could make bad men speak the

truth, and on this head, if I mistake not, he said something concerning Balaam. His second head of discourse was, that all the talk concerning unconverted ministers is unscriptural. He told us that truth was received by the understanding, which is as perfect in bad as it is in good men ; so that Saul was as capable of teaching, as Samuel the prophet, if his natural powers were as great. I suppose the reason of his taking this subject was, that a little before, there had been, in a neighbouring parish, much talk about a preacher, who confessed that he had no knowledge of experimental religion. Being unconverted myself, I was no judge of the point and derived no instruction from the discourse.

The next Sermon which I heard was from Job i. 11. " But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." The first part of his discourse was on Job's affliction, and I tenderly mourned with him under the loss of his property and children. The second part of his discourse was to show us, that as the text was found in the holy scriptures, which are the word of God, we must expect that all men, when under trouble, will have some uneasiness with divine providence : this actually happened in Job, although he was the most patient of men ; yet, that these necessary infirmities of human nature will certainly be forgiven, for the latter end of Job was more prosperous than his beginning. At this moment, I thought within myself " O that all my wilful sins and neglects of duty were changed into such



pitiable infirmities as must necessarily be forgiven. His next text was in Proverbs xviii. 21. "Death and life are in the power of the tongue." After mentioning sundry sins of the tongue, he turned us to a passage in one of the apostles, "With the mouth confession is made to salvation," and from both these passages attempted to establish this proposition, that, "A public profession of religion will certainly entitle men to eternal life." This was a subject which gained all my attention, for I had thought of making a profession; but on the whole neither my heart nor conscience were satisfied.

The last Sabbath, he spake from the words of John, Chap. xi. verse 35. "Jesus wept." Instantly on hearing this passage, I felt myself beside the tomb of Lazarus, and my own tears sympathetically flowed with those of Jesus, Mary and Martha. Sundry tender things were said concerning friendship, and seeing our friends in a state of death. But the doctrinal part of the discourse was to show us "that weeping, at the best, is but an infirmity; that infirmities cannot be in God; therefore that Jesus Christ, although the first of prophets and a perfect example for Christians, was only a mere creature." I felt alarmed and was near fainting, when the service concluded. A Saviour who is not divine, almighty and eternal cannot deliver so great a sinner as I knew myself to be. I am in deeper distress than ever. Say only a few words in answer, and it may save me from that deep gloom into which I feel myself sinking. Pity the unhappy

MATILDA.

*Advice to Matilda.*

MATILDA, I will not forget thee. Sink not into that gloom of which you speak. There is a Saviour, who is divine almighty, eternal and allsufficient: I humbly hope for you, that at some time, you will receive such views as those of which you speak when your heart melted, under the truth. Your reasoning is correct. A Saviour, who is not divine, almighty and eternal, cannot deliver such sinners, as you and I must confess ourselves to be. If Christ were not very God, he could not have made a sufficient atonement for sin. You doubtless feel that a mere example, without plenary atonement, can never save your soul. If he were not divine, he could not have purchased those influences of the Holy Spirit, which awaken and sanctify sinners. You say, you do not know whence the thought proceeded, but I tell you it was the Holy Spirit, purchased by divine blood, which said unto you in the garden, "Dost thou consider this flower? in the same manner thou must decay and die." In that moment the Lord mercifully awakened you, and be careful not to resist him. It was the Spirit of God, which enlightened you to see your heart to be the fountain, from which all your sins proceeded. It was he who, through the mouth of the woman in your neighbourhood, preached to you the gospel, "that Christ died for the chief of sinners." It was he who gave you the joy of loving the truth, when you read, "Now unto the king eternal, immortal, invisible, the only

wise God, be honour and glory for ever and ever ;" and it is he, who continues this anxiety in your mind to know and obey the truth.

By the history of your early life, and the account of your present state, it appears that you need instruction in the great doctrines of the gospel. Cleave fast to the doctrine, That Jesus Christ is both God and man ; for if this be yielded, concerning the faith, you will make shipwreck. Never omit stated seasons for prayer, but remember, you will need the aids of the Holy Spirit to enlighten and warm your heart. You need not be afraid to begin prayer, although your heart feels cold ; for it is a principal means, appointed by divine wisdom, to enlighten the understanding and enkindle holy affections.—Collect a small library of the most approved pious writers. Be careful to make the selection, not so much for elegance of style as for perspicuity, and the pious, humble and evangelical sentiments which are expressed.

Above all, daily read the holy scriptures, which contain the words of eternal life, and were penned under the direction of unerring truth. While the writings of uninspired men contain many errors, and hurtful disputes, which have no tendency to advance a life of godliness, in the scriptures you will find the words of salvation ; in these you will find a Saviour, whose all-sufficiency is suited to remove your guilt, and relieve all the sorrows of your weak heart.—Remember, not to be conformed to the world, which lieth in spiritual ignorance ; but be trans-

formed by the renewing of your mind, that you may prove what is that good and perfect and acceptable will of God.

You intimate that your neighbours have, of late, called your state a melancholy one. This is not strange ; but I presume, that with all the trouble of mind you express, you would not exchange it for your thoughtless state before you walked in the garden, if the possession of the whole world were given in the bargain. In your present state, you will wish to banish from the minds of other people, the prejudices they have imbibed against a religious life. Unite cheerfulness with sobriety ; teach your neighbours, that you are neither afraid nor ashamed to speak of the world to come ; assure them, that if you are saved it must be by the free grace of God ; and let your whole conduct give evidence, that you are a better neighbour, more wise companion, and more discreet person than you were before your melancholy commenced.

With respect to your minister, it is evident from your letter that you are not satisfied, and I must express my own disbelief of his scheme of faith. A profession of religion without sincerity, will save no man. I am a sinner who have hoped in Christ, but if he be not very God, my whole faith is shaken to the foundation. Still, Matilda, be not rash. Converse with the elderly woman of whom you spake. I have a presentiment that she will be a good adviser, and that she is acquainted with a little circle in your neighbourhood, who will be helpful in your pre-



sent condition. If such a company can be found, meet weekly and pray that your minister may be enabled to preach the gospel in demonstration of the Spirit and in power. If he doth not edify you, God may bless you as an instrument of saving him. If you continue to write me, I shall esteem every line and every word as a pledge of Christian respect.

ED.

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*A Preservation.*

SIR JAMES THORNHILL was the person who painted the inside of the famous *cupola* of St. Paul's, London. After having finished one of the compartments, he stepped back, gradually, to see how it would look at a distance. He receded so far (still keeping his eye intently fixed on the painting) that he was got almost to the very edge of the scaffolding, without perceiving it; had he continued to retreat half a minute more, he must have fallen to the pavement beneath, and completed his destruction. A person present, who saw the danger the great artist was in, had the happy presence of mind to snatch up one of the brushes, and daubed it over the painting. Sir James, transported with rage, sprung forward to save the remainder of the piece. But his rage was soon turned into thanks, when the person addressed him: "Sir, by spoiling the painting I have saved the life of the painter. You had advanced to the extremity of the scaffold, without knowing it. Had I called to you,

to apprise you of your danger, you would naturally have turned to look behind you; and the surprise of finding yourself in such a dreadful situation, would have hastened your fall. I had, therefore, no other method of retrieving you but by acting as I did."

Not altogether dissimilar to this is God's conduct to his people. It is the vain employ of sinful man, by the imperfect duties of his life, to draw his own portrait, in such delusive colours, as to esteem himself worthy the attention of the Almighty; and, after the performance is executed, to view himself in every favourable light to gratify the vanity of his self-righteous heart, although every step he takes in the review, hastens his unwary feet to a fall which must complete his destruction. But it is the determination of the God of grace, *to stain the pride of all human glory*; and, as the by-stander daubed the painting of Sir James Thornhill, purposely to save his life from death, so the Lord the Spirit mars our legal performances, shews us the guilt that attends them, and their inefficiency to justify us before the tribunal of JEHOVAH; then directs our attention to Jesus, the Son of God, the Lord our righteousness; who, being the brightness of his FATHER'S glory, and the express image of his PERSON, having purged our sins, becomes our only salvation. Then, instead of our hearts arising in resentment against the conduct of the Almighty, in destroying the works of our hands, we thankfully adore his grace, and triumph in his love!

[Ch. Pocket Lib.]

*An Abridgment of Bryant's Observations upon the Plagues inflicted upon the Egyptians; in which are shown the peculiarity of those judgments, and their correspondence with the rites and idolatry of that people.*

THE judgments of God upon Pharaoh and the Egyptians, in the time of Moses, were very significant in their operation; and particularly adapted to the people upon whom they were inflicted. They would have been marks of divine power to any nation upon earth; but they were remarkably pointed in respect to the Egyptians. In every instance they had a strict reference to their idolatry; such as cannot be so particularly applied to any other people. They were therefore peculiarly proper, as they had a direct tendency to show the absurdity of the idolatry which prevailed in Egypt and other places, and of consequence to keep the Jews from embracing that idolatry.

*The first Plague.* THE RIVER TURNED TO BLOOD. Exodus vii. 17—21.

This judgment brought upon the Egyptians is very remarkable, and introduced with great propriety, though the scope of it may not at first be obvious. It was a punishment particularly well adapted to that blinded and infatuated people; as it showed them the baseness of those elements which they revered, and the insufficiency of the gods in which they trusted. And this knowledge was very salutary to the Israelites;

as it warned them not to fall into the same or any similar idolatry, when they had seen it thus debased and exposed, and attended with such accumulated evil.

The Egyptians honoured the Nile with a religious reverence; and valued themselves much upon the excellence of their river. They looked upon this river not only as consecrated to a deity, but as their chief national god, and worshipped it accordingly. Upon solemn occasions, the people who lived near the river made invocations to it as their chief guardian and protector. They supposed that it gave birth to all their deities, who were born upon its banks: and there were festivals and rites, stiled *Neiloa sacra*, which were observed all over Egypt. And as they received so much benefit from this river, they held water in general as sacred.

The people must therefore have felt the utmost astonishment and horror, when they beheld their sacred stream changed and polluted; and the divinity which they worshipped so shamefully foiled and debased. These appearances must also have had a salutary effect upon the Israelites; as they were hence warned not to accede to this species of idolatry, but to have it ever in contempt as well as abhorrence.

There is another circumstance worthy of notice in this Plague: "The river was turned into blood." The Egyptians, and especially their priests, were particularly nice and delicate in their outward habit and rites; and there was nothing which they abhorred more than blood. They seldom admitted any bloo-



dy sacrifices ; and with the least stain of gore they would have thought themselves deeply polluted. Hence this evil brought upon them must have been severely felt ; as “ there was blood throughout all the land of Egypt.”

It is moreover said, “ that the fish that were in the river died, and the river stank.” The offensive vapour from the waters must have been a great aggravation of the evil to people of such external purity as the Egyptians, who abhorred all animal corruptions. And what is said concerning the fish is of consequence, for all the natives of the river were in some degree esteemed sacred. In many parts the people did not feed upon them. The priests in particular never tasted fish ; and this on account of their imputed sanctity ; for they were sometimes considered as sacred emblems, at other times worshipped as real deities.

Thus the punishments bro't upon the Egyptians bore a strict analogy with their crime. They must therefore have been greatly alarmed when they beheld their sacred stream defiled with blood, their land infected, and themselves almost poisoned with their offensive deities. Herein were verified the words of God to Moses,—“ Against all the gods of Egypt I will execute judgment.”

*The second Plague. FROGS.*  
Exodus viii. 1—14.

This Plague, like the former, arose from the sacred river of the Egyptians, in which they so much confided, and of whose

sanctity and excellence they were so much persuaded. Its streams by this means became a second time polluted and disgraced, to the utter confusion both of their gods and priests. The land also was equally defiled, and their palaces and temples rendered hateful ; so that every inhabitant was infected, and had no way to perform any lustration, and to cleanse himself from the filth with which he was tainted.—Every stream and every lake was in a state of pollution.

Among the Egyptians the Frog was an object both of reverence and abhorrence, as many objects are known to have been among particular nations. And it was very consistent with divine wisdom to punish the Egyptians both with what they abominated, and with what they idly revered.

This people worshipped the sun under the name of *Osiris*. Of that luminary the Frog was considered as an emblem. This animal also, like the tortoise, crocodile, &c., was an emblem of preservation in floods and inundations ; and as such was held sacred by the Egyptians. Indeed most aquatic animals in Egypt were sacred and emblematical ; and all inspiration of old was supposed to arise from fountains and streams. Therefore, as Frogs were of the aquatic tribe, they were originally characteristics of the priests and prophets of Egypt.

The author of the Apocalypse continually alludes to symbolic characters, which prevailed of old. In Chap. xvi. 13. speaking of illusions, with which the world was to be affected, he says, “ I saw three unclean spir-

its like Frogs, come out of the mouth of the dragon, &c."

From hence we may conclude that these animals were of old types of magicians, priests, and prophets, particularly those of Egypt. If this be true, the miracle, which Moses at this time exhibited, was attended with a wonderful propriety in respect to Pharaoh and his wise men; and at the same time afforded a just punishment upon the whole of that infatuated people.

*The third Plague. LICE. Exodus viii. 16—19.*

It has been mentioned that the Egyptians affected great external purity; and were very nice both in their persons and clothing. Uncommon care was taken that they might not harbour any vermine. They were particularly solicitous upon this head; thinking it would be a great profanation of the temple which they entered, if any animalcule of this sort were concealed in their garments. Tho' their gods were contemptible and ridiculous, and their rites filthy and obscene; yet their worship was carried on with an appearance of outward purity, and a scrupulous show of cleanliness. The people in general wore a wollen garment over another of linen; but they laid aside the former when they approached their deities, for fear that it should harbour vermine. On this account, the priests abstained entirely from all woollen raiment, and wore only one covering, which was of linen; and besides bathing continually, they used other precautions that they might not incur any impurity.

We may from hence judge what an abhorrence the Egyptians showed towards the vermine with which they were infested in this plague, and what care was taken to guard against them. The judgments therefore inflicted by the hands of Moses were adapted to their prejudices, and they were made to suffer for their false delicacy, in placing the essence of religion in external cleanliness, to the omission of things of real weight. The judgment of Lice was attended with such propriety in its direction, that the priests and magicians perceived immediately from what hand it came. They said, "This is the finger of God."

[To be continued.]



*The Christian Scriptures to be the principal Means of converting the Heathen.*

**I**N the third chapter of the epistle to the Romans, the sacred writer proposes these questions: "What advantage then hath the Jew? Or what profit is there of circumcision?" To which, by inspiration of the Spirit of God, he answers, "Much every way: chiefly, because that unto them were committed the oracles of God."

Until the time of the Christian dispensation, the care of the oracles of God or canonical scriptures, was entrusted to the Jews. From the time of Abraham to the introduction of Christianity, the Jewish nation contained the true Church of God. When we read the history of this church, we find them dis-



tinguished by great and precious privileges. In addition to a special preservation by divine providence, they were furnished with the means of religion. A visible worship was instituted among them; in distinction from other nations, they were acknowledged as the people of God; and, even their civil state was under the special direction of heaven. A succession of prophets was raised up, through many ages, to instruct them on all interesting occasions. Although, for their ingratitude and other sins, they were often reprov'd and subjected to heavy judgments; yet, they were distinguished from other people by many blessings. To them pertained the adoption, and the glory and the service of God. The Lord said, that from among all the nations of the earth, he had chosen them to be his people; and they continued to be thus distinguished, until they rejected Christ, the Lord of glory. Of this people it is said, "What advantage hath the Jew?" It may truly be answered, much every way, for they had many privileges of which all other people were destitute: yet, it appears their advantage chiefly consisted in having the oracles of God, the written scriptures. By these, at all times, they were admonished, reprov'd and instructed: In these, they were taught the character of the true God, his purposes of mercy to men, and their own duty. A knowledge of the holy scriptures is the greatest advantage, which any person or people can have for salvation. The greatest benefit, which can be done to a heathen people; and the most

direct means for their conversion to Christianity, is to introduce among them the oracles of God. Blessed be the Spirit, which is excited in the Christian world, for instructing the heathen in the gospel of Jesus Christ. This is a sure presage that the day is near, when wars and rumours of wars shall cease; still, we do not anticipate these times until more vials of the wrath of God are poured on the earth. Whatever judgments may intervene between the present and that blessed time, Christians ought to be preparing the means for the spread of the gospel. Miraculous interpositions of providence are not to be expected, when means, sufficient for the purpose, are appointed and placed within the power man. The propagation of Christianity, through the world, must be effected, like other great objects, by the exertions of those, who are friends of the cause. In this great work, by experience and much reflection, men must learn the best means for success. Sending Missionaries to heathen nations is one of the first expedients, which human wisdom would propose, and is doubtless necessary: still, this doth not supersede other exertions, and may not be the most powerful means which can be used.—Missionaries, however pious and ardent in their love of the truth, like other Christians, are frail men. In some points of doctrine and duty, they may be ignorant or erroneous; to others, their attention may not be called. Their personal defects, by ignorant people, may be adduced as arguments against the doctrines they teach. In the holy scriptures, only,

we find the truth, pure, unmixed and uncontaminated with human opinions ; also, it is expressed in a manner, which most powerfully affects the mind. It hath pleased God to bless his word for the conversion of sinners and the comfort of his own children. Is there not reason to hope, he will give additional evidence of its truth, by making it a principal means of converting the heathen ? Or, is there reason to expect they will become believers, through the preaching of men, before they have the oracles of God, in a language they understand ? Can any friend of Christ, who finds it one of his greatest daily comforts to read a portion in the scriptures, refuse his mite to the blessed purpose, of translating and publishing them in those languages, understood by millions of people, who know not the true God or his Son the Saviour of men. Until the heathen, who understand letters, receive the scriptures in a language they know, the most powerful and the most probable means for their conversion will not have been used. The Christians in India, aided by the munificence of their brethren in other parts of the world, are attempting to translate the scriptures into a number of languages, which are understood through an immense and most populous part of the earth. Our Christian charity, the last year, was addressed on the subject. Collections were made in America, and the receipt of such sums, as were first transmitted, has been acknowledged from India. It is presumed the same gentlemen, if requested, will receive

and transmit whatever may be given for this purpose.

*Note.*.....Robert Ralston, Esq. an eminent merchant in Philadelphia, the last year, transmitted to India the sums collected in America.

The Rev. Timothy Dwight, D. D. of New-Haven, and Mr. Peter W. Gallaudet, merchant in Hartford, were receivers in this State.



*The following Letters are copied from the Evangelical Intelligencer, published in Philadelphia.*

Extracts from Letters just received by the Susquehannah, from the Rev. Dr. CAREY, Serampore.

TO THE REV. DR. STOUGHTON.

July 30, 1807.

*My dear Brother,*

I just drop a few lines by Mr. Drinker, to show you that I have not forgotten you.

It has always been my opinion, that all in America, whose hearts the Lord stirs up to this work, should either go to the Indians on the back parts of their own country, or to the neighbouring islands, Cuba, St. Domingo, &c. I hope their fields will be soon occupied with labourers in the harvest of the Lord.

We expect to baptize two persons next Lord's day. One, a soldier in the fort, will be the first baptized in Calcutta ; the other is a young man, whose father is a clergyman in Pembroshne, a rural dean. The young man has had a classical education ; having been intended for the ministry in the Church of England. God has, in a wonderful manner, brought him to an acquaintance with himself in the gospel, and he has proposed to unite with us in the work of



the mission. We shall receive him on trial, and after a reasonable time, write to our brethren in England to appoint him a missionary. I look upon this as a remarkable appearance of divine Providence for this mission.

The walls of our new chapel are raised up, and most of the timbers are placed on it. May it be a house where God will dwell.

We have had some additions from among the natives. The churches at Dinagepore and Cutwa, have also been increased. We have twenty members in Calcutta: a number sufficient to form a respectable church. A new church has been formed in Jessore; and Ram Mohun, one of our native brethren, has been lately called to the ministry. There are now four Baptist churches in Bengal, besides the materials for another in Calcutta. Blessed be God!

The translations of the Bible are going forward as fast as can be expected. The prophets, to Joel, are printed in Bengalee. The New Testament, to the 16th of John, in Sangskrit; to the middle of Luke, in Oarissa; and Matthew is more or less advanced in Mahratta, Hindoostanee, Persian, and Gujerattee. Seven editions are therefore now in the press, and the translations of five more going forward.

God has sent us a person who, I hope, will be of great use in assisting us in the translation into the Persian language. An Arabian, A DESCENDANT OF MAHOMMUD HIMSELF, who was about two years ago convinced of the falsehood of Mahometanism by reading the Koran.

He wrote to a gentleman at Madras, stating his scruples. This gentleman sent him an Arabic New Testament. He read it; and as he read, new light broke in. In consequence of this, he went to Madras, and was baptized by a clergyman for whom I have a high esteem, (Dr. Therr). A few months ago, Dr. Therr sent him to us; but I hope he has received the grace of God. He is studying Syriac and Hebrew, of both which he will soon be master, on account of their near affinity to Arabic. He is a complete master of the Arabic, Persian and Turkish, languages, and a good Hindoostanee scholar. He is now employed to assist in the Persian translation.

Brother Marden has declined the mission to the Burman empire; and my son Felix has offered himself to engage in it, and is accepted. Encouragement in that quarter is greater than we expected. Love to all friends.

W. CAREY.

TO THE REV. DR. ROGERS.

*My Dear Brother,*

You must at this time excuse the shortness of my letter. The great press of business which at the present lies upon me, holds my hand, whether I will or not.

We received the dollars safe, which were brought out by Mr. Drinker. I think I acknowledged the receipt of them immediately by a ship which was then leaving the place. I feel under great obligation to our dear friend Mr. Ralston, but fear I cannot at this time, write either to him or to captain Wickes. Give my love to them both.

Brethren Marden and Chater went lately to Rangoon, a port in the Burman empire, to try whether the gospel could be introduced there. The encouragement they met with far exceeded our expectation. On their return to take their families, brother Marden declined the undertaking. A few weeks ago we had a meeting to choose a brother to accompany brother Chater in the place of brother Marden. We then agreed that every one should make it a matter of prayer for fifteen days, that the heart of him might be stirred up to offer himself, whom God would employ in this work. At the expiration of this time, my eldest son (Felix) offered himself. His knowledge of Bengalee, Hindoostanee and Sangskirt, added to an acquaintance with medicine and surgery, to which he has applied himself, with the advantage of attending the practice at the general hospital, will make his loss severely felt here. Brother Ward and myself thought he ought not to go; but the evident answer to prayer, the affection that subsists between him and brother Chater, and between their wives, silenced our opposition. They have sent necessities in a ship now on its passage to Rangoon, and will go as soon as possible. May the Lord grant prosperity.

Affectionately yours,

W. CAREY.

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*Missionaries.*

THE Missionaries now labouring in the service of the Missionary Society of Connecticut are, the Rev. Aaron Cleveland in the northern part of Vermont; the Rev. Israel Brainerd in the counties of Otsego and

Delaware; the Rev. John Spencer in the vicinity of Lake Erie, in the state of New-York; the Rev. Seth Williston in the western counties of New-York and northern counties of Pennsylvania; and Mr. Abraham Scott in New-Connecticut. A commission has been lately sent to Mr. Jonathan Lesley to labour in New-Connecticut, and also to Mr. Joel Byington to labour in the northwestern part of Vermont.

At a late Meeting of the Trustees of the Missionary Society of Connecticut, the following persons were appointed Missionaries, *viz.*

Rev. Messrs. Aaron Cleveland, Ebenezer Kingsbury, Joab Brace, David Selden, Ephraim T. Woodruff, David Higgins, Seth Williston, Calvin Ingals, Henry Chapman, Amos B. Hovey, Zebulon Ely, Roswell Swan, Levi Nelson, Alexander Gillet, Zephaniah Swift, and Salmon King, and Messrs. Thomas Punderson, and Joel Byington.

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ORDINATION.

ON Wednesday the 20th Jan. the Rev. ELIJAH G. WELLS, was ordained to the pastoral care of the second Church and Society in Windham. The Rev. Samuel P. Williams, made the introductory Prayer; the Rev. Nathan Perkins, D. D. preached from Acts xi. 14; the Rev. Zebulon Ely made the consecrating prayer; the Rev. Moses C. Welch, gave the charge; the Rev. Ludovicus Weld, gave the right hand of fellowship; the Rev. Samuel Nott made the concluding Prayer.



## POETRY.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

THE following poem I consider as adapted to the great object of your Magazine, and therefore take the liberty to forward it to you for publication.

I am yours, &amp;c.

*The Everlasting Gospel.*.....  
BY THOMAS SCOTT.  
.....

ETERNAL GOSPEL, my unerring guide,  
The wordling's hatred, and the scorn of pride,  
No visionary dream, nor fabling wile,  
Frenzy's illusion, or imposture's guile :  
Mean were the heralds but the mission sure,  
The doctrines humbling, and the morals pure,  
Benevolence sublime, stupendous scheme  
God to exalt, and a lost world redeem.

In vain the mighty storm'd, the learned strove,  
Thy truth is strong, it issued from above :  
Scoffs, chains, and death, in all the shapes of fear,  
Menac'd in vain ; resistless its career :  
By wonder-working powers, and native charms,  
Its sole enticements, and its only arms,  
From land to land its rapid conquest spread,  
And joy and beauty on the nations shed.  
O, when shall this divine religion run  
In its full glory with the circling sun ?  
Come, long foretold, long wish'd triumphant DAY ;  
Fly, intervening ages, fly away !

'Mong opening clouds, amidst a flood of light,  
A MAN majestic awes the dazzled sight ;  
High on a courser white as virgin snow,  
HE sits, in act to bend a silver bow ;  
A golden crown upon his head behold,  
VICTOR, his name, in characters of gold,  
Flames on a silver cross his lofty crest ;  
And mercy with soft lustre sparkles on his breast.

Rome trembling drops her chalice and her rod,  
And the freed nations mock her vice-roy god.  
Their startled eyes the Seed of Israel turn  
To HIM their Fathers crucify'd, and mourn.  
Mecca abjures her Ishmael's spurious fane,  
Her Prophet faithless, and his Koran vain.

India her Viedam burns. The polish'd land  
Of China owns the NAZARINE's command :  
Ador'd Confucius is no more divine,  
And pagods fall before JEHOVAH's shrine.

In Scythian wilds, beneath the freezing Bear,  
I see IMMANUEL his ensign rear.  
O'er Lybia's burning plains he sends his name,  
And all her sable sons resound his fame,  
Salvation with a swift effulgence beams,  
On the vast western world's remote extremes ;  
Caciques and Sachems lay their axes down ;  
Barbarian fierceness, and the savage frown,  
Melt into social love, the look humane,  
And the mild spirit of MESSIAH's reign.

A new creation springs, the hallow'd earth  
Is fill'd with children of celestial birth ;  
A race divine, to life immortal born,  
Whom God's own virtues with renown adorn.  
O Times, O Manners, innocent and blest !  
Joy to the fruitful womb, and milky breast,  
No pirate roves the flood, the trading sail  
Securely flies before the fanning gale.

Safe is the travell'd shore, the pilgrim takes  
His fearless journey when the morn awakes.  
The villages rejoice ; th' exulting hind  
Eyes his pure harvest waving in the wind.  
Nor in the hut alone contentment-sings,  
But wondering, comes to statesmen, and to kings.  
Cities rejoice ; no sons of Belial tear  
With bacchanalian roar the midnight air.

Nor boldness prowls at eve, nor villains creep  
Thro' windows in th' unwary hour of sleep.  
Justice her forces breaks, fierce war his lance,  
Order and peace the social bliss advance :  
All kind affections thro' all hearts extend,  
And every man knows every man a friend.  
MESSIAH reigns, the ALMIGHTY FATHER smiles,  
Discord no more his holy mount defiles ;  
One faith, one hope, the happy nations bind,  
The world his Zion, and his fold Mankind—  
Fly, intervening ages, fly away ;  
Come, long foretold, long wish'd triumphing DAY.



*Donations to the Missionary Society of Connecticut.*

1808.

Jan. 29. Received of Rev. Abel Flint, being avails of  
Summary of Christian Doctrine,.....\$ 94 -